THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.*"—ISAIAH 24: 4, 5.

No. 25, Vol. LXIV. Thursday, June 19, 1902. Price One Penny.

PRESIDENT JOSEPH F. SMITH ON "MORMONISM."

WRITTEN BY REQUEST FOR THE CHICAGO RECORD-HERALD.

THE Church of Jesus Christ of Latter-day Saints—the real and official name, by the way, of what is commonly denominated the "Mormon" Church—regards it as part of its mission to prepare the way for the literal and glorious coming of the Son of God to the earth, to reign over it and dwell with His people. As part of that work of preparation the Saints believe that Israel, so long scattered among the nations of the earth, will be gathered together and restored to the lands promised to their fathers as an everlasting inheritance. Those scattered among the Gentile nations, chiefly the descendants of Joseph through Ephraim, will be gathered by the proclamation of the Gospel. Judah and the tribes usually called "The Lost Tribes of Israel" will be gathered by a special dispensation of God's power. The Jews and the "Lost Tribes" are ultimately to be established in their beloved Palestine, while the descendants of Joseph, the son of Israel, who inherited the blessings of his fathers that prevailed above the blessings of his progenitors (Gen. xlix: 26), and who, according to Moses, was to be blessed in his land above the other tribes of Israel (Deut. xxxiii: 13-17), and who by divine appointment became heir to the birthright in Israel, which Reuben by transgression lost (I. Chron. v: 1)—they will be gathered to America, in "Mormon" nomenclature the land of Joseph and the land of Zion, yet to be the home of a righteous, a pure people; for this, to us, is Zion—the pure in heart, dwelling in a land blessed and sanctified of God.

GATHERING TO "ZION."

This gathering of Israel has commenced. Wherever "Mormonism" has proclaimed its message, has been heard the warning part of it, "Come out of Babylon, my people, saith the Lord, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities, and will reward her even as she rewarded you, and will double unto her double according to her works" (Rev. xviii: 4-6). Responsive to this inspired warning those who have received the Gospel in the world have come up to the gathering place appointed by the Church as part of that scattered Israel whom God has promised so faithfully to restore to their lands in the last days. They come to the heights of Zion with songs of joy upon their lips and the consciousness of God's approval in their hearts. The message they have received has removed from them all narrow and selfish conceptions of life. Life has become to them something more than an effort to secure existence in the midst of environments by men accounted desirable. They have become identified and part of one of God's great world movements. Henceforth they will be factors in carrying out God's purposes. They will be conjoint laborers with Him in bringing to pass not only their own salvation in time and in eternity, but the salvation of all Israel and of the Gentiles who will receive the Gospel. They will be fulfillers of ancient prophecies. Isaiah, in the glow of the inspiration of God, saw them and their labors when he cried aloud: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it" (Isaiah ii: 2-3). Of them Jeremiah was speaking when he repeated God's promise to Israel to be fulfilled in the last days: "I will take you, one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah iii: 14-15).

MORMON ZEAL.

In this spirit the Saints have gathered to Zion. In this spirit they have established themselves in the lands they occupy. In this spirit they have made war upon sterility, giving to fruitfulness and to civilization the desert and the wilderness. Labor is in itself noble and ennobling, but it becomes immeasurably exalted and ennobling when undertaken in behalf of a great and worthy cause, in the interest of humanity and in the service of God. Labor under such circumstances, however humble in its character, or obscure the sphere in which it is performed, is a sanctified, a holy thing. Hence it comes to pass that the "Mormon" who plants himself in the wilderness or the desert and begins his battle with the elements, labors not merely for the pleasure of subduing them, or the purpose of securing a homestead for himself and his family, but he joins with those purposes (recognized of course as necessary) the higher and larger and nobler purposes of preparing the place for the gathering of Israel, and making ready a place for God's kingdom. Possessed of these thoughts, rooted in these convictions, his toil becomes service for God. The object at which the "Mormon" levels his daily efforts is the highest conceivable; selfishness—that bane of human life—under these circumstances has no part in his undertakings; his thoughts from being associated with lofty

purposes become correspondingly great, and while his daily work may be commonplace enough, there is that within which ennobles every effort, which sanctifies every day's toil—he has wrought for the Master's cause—his day's work has been the holy prayer written in deeds, "Thy kingdom come."

It stands to reason that one who labors under these high convictions will be much more likely to achieve success than one into whose life's labor no such inspiring thoughts enter, and what is true of the individual in this case will be found to be true of a community.

Moreover, under the foregoing ideas which have taken possession of him, the Mormon will submit to a severer self-discipline than will a man in whose life no such ideas are present. He is far advanced in the spirit of the ruling principle one sees in the life of Christ, and which is represented in the words, "Father, not my will, but thine be done." He is prepared to act with his fellows in the interest of the community, even at the sacrifice of what may be personal to him. There is bound to be in the aggregation of such units a strong community sentiment, resulting in mutual helpfulness that can scarcely fail to make them successful.

ORGANIZATION AND GOVERNMENT.

Again the "Mormon," possessed of his ideas and working under the convictions which fill his heart, is in a position to avail himself of the highest wisdom of his Church leaders; in a word, to accept and act under their counsels. And on this, let it be said, more than on any other circumstance, has hinged the cause of "Mormon" success, not only in their colonization enterprises, but likewise in all their undertakings. Instead of moving upon the wilderness to engage in single combat, or prosecute at best a guerilla warfare upon its sterility, they move upon it as trained cohorts, as a disciplined army. Those who direct their movements are usually men of large experience and practical ability. "Mormon" Bishops and other presiding authorities among the Saints may not be graduates from renowned institutions of learning, or skilful in delivering disquisitions on theology in words of learned length and thundering sound, but they, as a rule, are graduates from the school of life's common experiences, as met among common people, and, being distinguished among their fellows as men of sound judgment, possessed of a fair knowledge of human nature and of established probity in conduct, they are men whose leadership may well be respected by their people. Since, too, the leaders in this modern regathering Israel are possessed of the same faith as their people, actuated by the same lofty convictions, as to the meaning and ultimate end of all their labor—the preparation for the glorious coming of God's actual kingdom on earth—their leadership is disinterested, their counsels seasoned with large considerations for the general welfare, their administration of the Church government is mild, and moves along the lines of persuasion, exhortation, long-suffering, mercy and unfeigned love of the brotherhood. And I may say, and speak out of a perfect conviction, that nowhere else in the wide world is the grand truth uttered by the Son of God so highly prized, so deeply felt or so profoundly realized in the lives of the people as among the Latter-day Saints.—"One is our Father, even God, and all ye are brethren." It should be understood also that, in the "Mormon" view, the Priesthood of the Church is an inspired Priesthood; that the servants of God have the right in

their administrations to obtain immediate divine guidance, and thus, in their faith, they couple divine wisdom as the directing force to their labors, and when that is done it must render a people invincible in enterprises they undertake in the service of God.

MISSIONARY ACTIVITIES.

As a result of the colonization schemes here referred to, the Latter-day Saints occupy an immense area of country, which they are filling up with a contented, happy and prosperous people; where if, as a rule, and as men now regard wealth, the richest are poor, the poor also live in abundance. They are gradually conquering the desert, and dedicating the redeemed lands to the Lord. They are converting hamlets into towns, enlarging towns into cities. Their chapels are becoming churches, and magnificent temples are found in four of their chief cities. Everywhere they have erected handsome and commodious schoolhouses, and in a number of their settlements academies and colleges are founded by the Church, and the Latter-day Saints' University is established in Salt Lake City within the very shadows of the spires of the Salt Lake Temple. The Church organization in the intermountain region is conceded to be thorough and effective, while the missionary enterprises of the Church extend well nigh over the whole world. The restored Gospel has been preached in all the states of the American Union, in Canada, Great Britain, France, Germany, Holland, Belgium, Denmark, Sweden, Norway, Iceland, Finland, Italy, Switzerland, Hindostan, Malta, South Africa, Mexico, among a number of the tribes of American Indians, in the Sandwich Islands, Samoa, Friendly Islands, (Australia), New Zealand, Turkey, Palestine, and during the past year a mission has been opened in the empire of Japan and in the republic of Guatemala in Central America. In nearly all these lands the missions are still open, and the representatives of the Church are finding fruitful fields of labor.

The Book of Mormon has been translated and published in the following languages: English, German, French, Danish, Italian, Dutch, Welsh, Swedish, Spanish, Hawaiian and Maori, and is now being published in the Samoan and Tahitian languages. It has also been translated into Hindostanee (and Turkish).

Thus at home and abroad activity everywhere abounds in the Church, in both temporal and spiritual concerns. The Church is moving grandly forward in the accomplishment of the great mission assigned to her and my faith is that under the bessing of the Lord she will succeed gloriously.

CALLED OF GOD.

BY ELDER BENJAMIN R. BIRCHALL, OF THE MANCHESTER CONFERENCE.

An important principle with the Latter-day Saints is that of divine authority, and it has ever been their delight to teach to the people the doctrine as recorded in the fourth verse of the fifth chapter of Hebrews. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." In all dispensations of time, men have been called to act in the name of the Lord and to officiate in the sacred ordinances of the Gospel. Even in the days of the Savior, we read that the Twelve were called and ordained in order that they might be prepared to go forth and preach. To them Jesus said, "Peace be

unto you: as my Father hath sent me, even so send I you." As in all other ages, so is it to-day; a man must needs be clothed with authority, before his labors can be accepted by the Lord. The principle involved herein, comes to us not as the result merely of human observation, experience, or understanding, but in the language, "Thus saith the Lord."

In the ten commandments, delivered amid the sublimities of Sinai, as well as in other parts of the Bible, we have authoritative rules laid down for the regulation of life; and how necessary it is! Authority in the school is essential, as also in the family, in the workshop, in the council chamber, and in the state. Yea, in our temporal affairs we look upon it as the most august principle; even princes and nobles are subordinate, and to it all men must defer. Then why should not we have the authority of the Lord in the Church. Men, posing as divines, tell us to-day that authority is not needed; and it is very often a difficult matter to get people to understand its necessity, when they have had long years of training, in other churches, to the contrary. The writer speaks from experience and with feelings of sympathy for all such people, for he has had a varied experience in the theological world, having served as minister of the M. E. church of America and of the English Methodist. He says unhesitatingly, however, that he was never taught to observe, or yield obedience to this all-important principle of divine authority prior to his association and membership with the Church of Jesus Christ of Latter-day Saints.

We can learn of the beauties of heavenly authority by reading of the blessings that have followed the labors of those who have been divinely called. The Lord appeared in the burning bush to Moses, and called him to go and lead from captivity the children of Israel, who were slaves under the tyrannical dominion of Pharaoh, king of Egypt. That aged shepherd is commanded to discontinue feeding his flock on Mount Horeb, and obey a call of God to deliver his brethren: "Behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3: 9, 10). What a striking similarity between this call and the one that many of the Latter-day Saint Elders now in the field have received. To such the call of Moses must be of special interest, for they, too, in numerous instances, have left their flocks and cattle in the tops of the mountains, and have gone forth to declare unto the nations that God has again planted His authority upon the earth.

Wherever the authority of the Lord has been exercised wonders have been wrought, and that, too, through some of the weakest instruments that could have been chosen. Paul, in his writings to the Corinthian Saints, said, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Does not the call of Moses instance the foregoing? It almost takes our breath to think of the apparent impossibility of the work whereunto he had been called. Just fancy, one single shepherd, eighty years of age, pitted against Pharaoh and the armies of the Egyptians! The very thought of such an unequal conflict seems ridiculous to the human mind. Yet, Pharaoh, the ruler of majestic Thebes and the builder of treasure cities, though a proud,

self-willed tyrant, had to listen to the demand of the old Israelitish shepherd, for he was called of God.

Mark what was done when the vain giant Goliath was to be slain, and Israel to be delivered from the Philistines. Young David, another shepherd, went forth in the name of the Lord, without arms or armor, with nothing but a sling and five smooth stones. Yet, before that youth the haughty giant fell, and in a single day the power of the Philistines was broken. Again, when the time came for planting the Gospel in the midst of an heathen world, at the opening of the sixth dispensation, twelve men were called from a despised corner of the earth, unlearned Jews, fishermen, publicans, tax-gatherers and the like, and they were bidden to preach the Gospel, which to the Jews was a stumbling block, and to the Greeks foolishness. Yet, before the preaching of these men idolatry fell to the ground and melted away. They were called of God. Adam was called, as also were Enoch, Noah, Abraham and Moses, and with the Lord's authority they all performed their labors in the various dispensations in which they lived.

Hundreds of years have passed away from the days of the Savior to the present time, during which the Latter-day Saints declare in all soberness that a universal apostasy, and mankind's complete loss of the authority of God has taken place. Is it not a fact that even in Paul's days the disintegrating process had already begun? When speaking to the Galatian Saints, he said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."

Let me give one or two passages of Scripture to show that the authority of our Lord has again been restored. Daniel says in the second chapter of his book, after describing the kingdoms of the present age: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In the fourteenth chapter of Revelation and sixth verse we read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

One other passage I must quote as found in the second chapter of Zechariah: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Preparatory to the fulfillment

of these glorious promises, the Lord has restored to the earth through the instrumentality of the Prophet Joseph Smith, while yet a young man, His authority and Gospel. When the Prophet Joseph was visited by Peter, James and John, the same power and authority which they held were given to him, and he in turn conferred it upon others in the appointed way. This is the authority of God, and the writer wishes to add his personal testimony to that effect. Men may continue to preach for hire or divine for money, but it requires possession of divine authority to be a servant of the Lord, for "no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Let me say to the Latter-day Saints and friends, that you need not be ashamed of acknowledging this authority, and giving heed to the Elders of the Church; they have been divinely called. The Scriptures gives us this assurance, that if any man will do the Father's will, he shall know of the doctrine, whether it be of God, or whether it be of man. Obey the commandments of the Lord, and you shall have a testimony of the divinity of the restored authority. You must needs make sacrifice, but even that "brings forth the blessings of heaven." It may be position, money, friends, home or parents; but what are the favors of man compared with the favor of God? A mere nothing. Flee from the wrath to come, and God will eventually bless you with an exaltation in His presence, if you will but obey His word.

Fear not to trust God's simple word,
So sweet, so tried, so true;
And you are safe for evermore,
Safe all life's journey through.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

AN appropriation of $200,000 has been made by Congress for the erection of a federal building in Ogden.

BRIGHAM CLEGG won in the Mutual Improvement annual oratorical contest at Salt Lake City. His subject was "Sacrifice"

JUDGE JOHN E. BOOTH delivered the baccalaureate sermon before the graduates of the Brigham Young Academy at Provo, May 25th.

THE Saltair Beach trains will use the Oregan Short Line depot this season, instead of the Rio Grande Western station as they have done formerly.

DECORATION day, May 30th, was celebrated throughout Utah in the usual way. The graves of the dead were adorned with beautiful flowers, and parades were held in honor of those who have gone before.

THE commencement exercises of the Brigham Young Academy at Provo and of the Latter-day Saints' University at Salt Lake City were held during the last week in May. The progress of these two schools of late has been remarkable.

AT the Mothers' Congress recently held in Salt Lake City, Mrs. Franklin S. Richards was chosen president. The Congress listened to many good papers and addresses on subjects connected with the duties of mothers and the rearing of children. Committees were appointed to agitate at the next legislature the passage of laws to introduce manual training in the public schools, to employ kindergarten teachers for the beginner's grade, to provide separate trial for juvenile offenders, and to provide homes of detention for juveniles awaiting trial.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 19, 1902.

EDITORIAL.

THE HEART OF THE CHILDREN.—It is an interesting fact that the last prophetic words of the Old Testament look beyond the loss of Judah's nationality, the coming and death of the Savior, the fall of Jerusalem and the ages of spiritual darkness, and see the days of restitution and judgment. Before the coming of the great and dreadful day that shall burn as an oven, preparation was promised, lest the Lord should smite the earth. Elijah, the Prophet, should come and turn the heart of the fathers to the children and the heart of the children to the fathers. The fulfillment of these words occurred in the year 1836, when Elijah, who was taken from earth without tasting death, actually did come with this great key of parental and filial love. He committed to Joseph Smith and Oliver Cowdery his power, and since that time it has been held in the Church by the Apostles of the Lord.

The influence of this key has been felt by every soul that has really accepted the Gospel. It has, indeed, unlocked the hearts of children and fathers. Death is no longer a barrier to their love, and in some cases has ceased to be a complete barrier to their association. The Saints become solicitous for their departed ones. They learn that there is salvation also for the dead and go gladly into the waters of baptism for them. In some cases where it has been necessary, relatives have come from the spirit world and visited those here in the flesh who have the opportunity of doing the work. The hearts of fathers and children are verily being turned to one another.

The influence has spread beyond the Church. Since this key was restored in the early part of last century, scores of genealogical societies have been formed, hundreds of individual investigators have made diligent research, and millions of names with associated data have been gathered and set in their proper place in the great family trees. It has become common in later times that the Saints after prayer to the Lord and correspondence with relatives outside of the Church, in their efforts to obtain their genealogy, have discovered that somebody has collected and arranged the names of thousands of the family both living and dead.

An interesting case of this is in the recent issue of the book *Genealogy of the Sampson Mason Family*. There are probably several branches of this family in the Church, but as Sampson Mason is third great grandfather of the late Amasa Mason Lyman, there are certainly some representatives. Only the first of five parts has been issued from the press. It gives the history of the family from the time that its founder, who had been a soldier under Cromwell,

emigrated to America and established himself in New England. Many of the wills of those early times are given to establish the identity of different members, and queer documents some of them are. The families are grouped in generations and by giving each person that marries a number it is an easy matter to follow out the relationship of the members of the great family. There are in the whole work about ten thousand names of the Masons.

Mr. Alverdo Hayward Mason, who compiled this record, has spent the energies of his life on the work. He has endured poverty, ridicule and incessant toil for it. Of course, it is a financial loss from beginning to end. The author has had to do even the typesetting and printing with his own hands. Yet he feels more than repaid for all his pains in placing before his relatives the accomplished record of a sturdy race. It is a very remarkable case of the love of a son for the fathers. His inspiration has been admiration for their broad-minded religion and piety and upright manhood. Of course, no thought of baptism for the departed ones influenced the man, but he wished only to incite living generations to emulation of their ancestors. Worthy objects are those, and they are in perfect harmony with the promise that the hearts of the children should be turned to the fathers.

Mr. Mason and other earnest, inspired compilers have builded better than they knew. Before the coming of the Lord, baptism will be performed for those whose names they have taken such infinite pains to find. And when the light of that glorious day breaks from the eastern sky, and the trump of the archangel sounds, many will rise from their graves, offer sacred praise to their Redeemer and King, and bless the earnest souls that have wrought their deliverance.

A Check to Immigration.—There have been much trouble and bitter disappointment caused lately by some of the intending immigrants to the United States being refused admission at the entrance ports. Individuals and whole families have been sent back to their native land with their means wasted and their hopes blasted. The law provides that the following should be excluded from the United States: "Widows and children, or any person who is a polygamist, lunatic, deaf, dumb, blind, crippled or otherwise infirm, or over 60 years of age, or any person without money or baggage, or in any way liable to become a public charge, or who has been an inmate of a prison, poor-house, work-house, or any charitable institution; or any alien passenger who is going to America under contract, express or implied, to work for any person, firm or corporation." It also provides that every person on landing should be supplied with thirty dollars. Women or children going to join their husbands or parents must be provided with affidavits stating that they will be cared for on their arrival. Infants under one year old have free passage, but it is necessary to place their names on the interrogatory form, otherwise a fine of £2 is imposed by the United States authorities.

The Saints have been counseled many times not to break up families in their desire to gather to Zion. Husbands and wives should wait until they can go together before they emigrate. Small children should not be sent out among strangers alone. This counsel has not always been followed but now the laws of the United States are insisting that this unfortunate habit should

cease, not only with the Saints but with the thousands of other emigrants that are seeking homes in the new world.—*Continental Stars please copy.*

J. J. C.

STAR SUBSCRIPTION IN CONFERENCES.—London 153, Leeds 140, Newcastle 123, Nottingham 116, Grimsby 115, Manchester 114, Birmingham 105, Liverpool 105, Scottish 90, Sheffield 76, Norwich 68, Welsh 61, Bristol 42, Irish 36. These numbers are, of course, exclusive of STARS mailed direct to subscribers.

THE report comes from missionaries laboring in Ireland, Belgium and other Catholic countries, that people whom they visit often frankly admit that they are forbidden to accept literature from any other than their own church. That policy may do much to keep the population Catholic, but it is based upon and encourages weakmindedness and ignorance.

THE following sentence, taken from the will of Noah Mason, who died in Massachusetts in the year 1700, shows a quaint custom of former days. It is taken from the beginning of the testament: "ffirst and principally I give my soul in the hands of mercy of Allmighty God, my creator, hoping assuredly to have free pardon of all my sins through the meritt and Passion of Jesus Christ my Saviour, and commit my body to the earth from whence it was taken."

A SHORT time ago a wealthy widow died in Lisbon and left all her property by will to her rooster, under whose gay feathers she imagined her late husband's spirit had taken its abode. The fowl had already a house specially built for him and the obedience of the servants. There was consternation among the heirs on learning the terms of the will, and a lawsuit seemed imminent, when one of them thought of the simple expedient of killing the rooster. This was done and further trouble averted. The belief in the transmigration of souls has lead to many absurdities, but this case seems to be unique.

WRITING from Holland under date of June 11th, President Sylvester Q. Cannon says in reference to the conference held at Groningen on the 8th inst.: We had an excellent time. It is the largest conference held in that part of the mission, and one of the best I have ever attended. Much interest was manifested by strangers, and after the meetings there were various applications for baptism by some who have been investigating; while our works were asked for and the missionaries received invitations to visit friends at their homes to talk over the Gospel. The reports of the missionaries in the Priesthood meeting were generally to the effect that they are kept busy with investigators, and good progress is being made. One of the "Christian" ministers in Groningen has declared that he will fight "Mormonism" to his last breath. His efforts are arousing a correspondingly increased interest to know more of our belief.

ARRIVALS.—The following Elders arrived Thursday, June 12, per s.s. *New England*, after a pleasant voyage: For British mission—Richard D. Brown, Harrisville; John S. Baugh, Wellsville; Albert J. Cope, Salt Lake City. For

the Scandinavian mission—Elias S. Larsen, Coveville; Nels James Nelson, Brigham City. For the German mission—Russell Y. Rossiter and Charles J. Thomas, Jr., Salt Lake City.

With the same company came the following as visitors: Professor Anthon C. Lund, Professor and Mrs. Alma B. Wright, Misses Hanna and Etta Edwards, and Peter Later.

Professors Lund and Wright, who came with the last company, have continued their journey to Paris, where they will study. Professor Lund, of the Brigham Young Academy, Provo, and son of President Anthon H. Lund, will spend about four months at the French capital studying music. He has already had extensive experience in the German schools. Professor Wright intends to study art in Paris for two years. He has been teaching this subject for some time past in the Brigham Young College, Logan. Utah has already a number of students at Paris and Berlin.

Appointments.—The Elders for Great Britain have been assigned to the following conferences: Richard D. Brown, Leeds; John S. Baugh, Newcastle; Albert J. Cope, Liverpool.

THE WELSH CONFERENCE.

The Welsh conference of the Church of Jesus Christ of Latter-day Saints convened at Cardiff, June 15, 1902, President William H. Folland presiding. Among those present were Apostle Francis M. Lyman, President of the European mission; Elder Joseph Eckersley of the Liverpool office; Patriarch William G. Burton; Elders Edward J. Gardner and William Mathews, Jr., of the Bristol conference; John Davis, George Westwood, Henry Morgan, David S. Thomas, Joseph J. B. Hawkley, John W. Gardner and George E. Gibby of the Welsh conference.

The morning service, held at the mission house, 188 Cathays Terrace, commenced at 10:30 a.m. After singing and prayer, Brothers Richard Maddock, Rees Jones, Sisters Rose Griffiths and Margaret Ann Jones, who had been baptized Saturday evening, were confirmed members of the Church by Apostle Lyman. Sacrament was administered by Elders Davis and Westwood.

President Folland reported the condition of the conference, and read the statistical and labor reports of the last six months. The general and local authorities of the Church were then sustained. Elders Burton, Edward J. Gardner, Mathews, John W. Gardner, Gibbey and Hawkley each addressed the meeting upon different principles of the Gospel, and related interesting incidents in their missionary experience.

Apostle Lyman spoke of the necessity of commencing early the training of the children in principles of righteousness, and gave the Saints practical advice as to how they could improve their lives and more nearly follow the Savior.

At 2:30 p.m. meeting was held in the Lecture Hall, St. John's Square, some 155 persons were present. Elder Davis quoted Matthew xxiv, and spoke of necessity of a restoration of the Gospel to be preached in all the world. Elder

Eckersley spoke of the industry, sobriety and influence for righteousness of the Latter-day Saints, saying that in all his travels he had found none to excel them in these virtues. They are a peaceable and law-abiding people. In religious belief and practice they follow the Savior as strictly as possible. Their doctrine is Christian, their authority is clearly divine. This was the truth about "Mormonism." Apostle Lyman spoke of the mission of the Elders in the world, showing their divine calling and Priesthood. Referred to the achievements of the Latter-day Saints in gathering Israel and building up cities and states in western America, and testified of the good character of these people and their leaders, all of whom he had personally known.

At the evening meeting, beginning at 6:30, President Folland was the first speaker. He defined religion as the department of human knowledge dealing with man's relationship to Deity, and the consequent duties man owes to his Father and God as well as to his fellowmen. True religion having been revealed from God, all should strive to learn the divine will and then obey. "Mormonism" teaches man's true relationship to God, also the necessary conditions of salvation.

Apostle Lyman occupied the remaining time. He proved the necessity of a proper authentic baptism, following a true faith and sincere repentance, in order that the believer obtain the fulfillment of the promise, "ye shall receive the Holy Ghost." He gave a clear and interesting account of the Latter-day Saints at home; their doctrines and religion; their aims and hopes; their achievements and success in both spiritual and temporal fields. Spoke of the freedom and liberality of the people of Utah and promised that any reputable minister who would come to Utah would be cordially received and have an opportunity of placing his views before an audience of Latter-day Saints, in their meeting-houses, free of all charge. The Spirit of the Lord was plainly in evidence, His influence being enjoyed by the two hundred or more who were present.

On Monday, at 8 a.m., the Priesthood meeting was held, and the Elders made reports of their labors during the past six months. Profitable and encouraging instructions were given by Apostle Lyman and Elder Eckersley.

JOSEPH B. J. HAWKLEY, Clerk of Conference.

A PARABLE.

AT the close of the season's labor there cometh the servant to demand his wages of the master, and findeth him in the market place engaged upon business with strangers, but saith unto him, "Pay me now that which thou owest, for the time has come this very hour." Then said the master unto him, "Have I not always dealt generously with thee, and in the days of thine affliction did I not succour thee with gifts from my store house and field? Why then hast thou brought reproach upon me in a public place? Verily I say unto thee, that which thou hast before received shall be charged unto thee, and thou shalt have neither more nor less than thou hast earned!"

Then cometh other servants who, seeing their master from afar off, saith one to another, "Behold our master is upon business of the kingdom; hath he not always dealt honorably with us? and our children are fed and clothed and

we lack not bread—let us return again to our labor, and in his own due time will the master recompense us according to his word."

Then they departed, but that night they sat at meat at the master's table, and when the feast was ended each man took with him in his hands, his wages, and wine, and oil and good gifts for his household.—W. A. Hyde in the *Improvement Era.*

BRIGHAM YOUNG.

(Continued from page 375).

The pioneer leader has been compared with Moses, both being at the head of great movements of people to new homes and conditions, and both followed and implicitly obeyed on account of the belief that they were directed and inspired of the Almighty. When Moses ascended Mount Pisgah and for the first time looked out over the promised land, he beheld walled cities and hostile inhabitants, but it was withal a land of vines and palm trees, bountiful and rich. President Young, from the heights of the Rockies, looked down upon a desert. No habitations were there, except possibly the scattered, temporary wigwams of the restless Indians; no foes to contest the right of occupation. If the valley had ever been the home of peoples, since the waters of Lake Bonneville receded, shrunken and bitter, to the confines of the present lake, they have now departed and left no trace behind. It was a battle here, not against walled cities or armed legions, but against the stern elements.

The battle was soon commenced. After the contemplation was finished, the pioneers drove down into the valley and joined the explorers, who had gone ahead. Plowing had already begun, though in that work several shares were broken by the sun-baked earth. At length water from one of the canyon streams was turned from its course and was made to moisten and soften the soil. Potatoes were planted, and the water was again turned on. Thus was irrigation established and practiced for the first time by any Teutonic people. So great was the zeal that Wilford Woodruff neither ate nor drank until he had planted half a bushel of potatoes, all he had with him.

The day following the arrival of the pioneers was Sunday, and it was spent as a day of worship. Apostle Orson Pratt spoke of how Isaiah had seen the mountain of the Lord's house established in the top of the mountains and all nations flowing unto it, and he declared that the ancient prophecy was now to be fulfilled. Others also expressed their satisfaction in finding a resting place. President Young, too weak to stand, sat in his chair and spoke of the duties of the Saints in their new home. They should not work, hunt or fish on the Sabbath, for they would lose five times what they thought to gain. Land would not be sold, but would be divided and all must be industrious. The pioneers in their rough frontier garb, with no house of worship, no benches, but just gathered around their leaders, needed practical instructions, but they were also receptive for Elder Pratt's remarks, because the establishing of Zion and the gathering of Israel were very dear to them.

Explorations in the adjoining valleys were taken up under President Young's direction, though he assured his companions that they would not find a better place to begin the building of the city than just here. They were surprised

to find not far from their camp great springs of hot water, highly charged with sulphur, gushing from the earth; and when they visited the lake and for the first time bathed in its briny water, they were equally surprised and delighted to find that they could float about in it like corks. A negro, who had joined himself with the company, and who now was with the exploring party, plunged in first. When he emerged the sun quickly dried his dusky skin and left him glistening in a coat of salt. President Young laughed and remarked that the water must have wonderful properties to turn a negro white.

Four days after their arrival in the valley the Apostles went out from the camp, and stopping near the bank of a canyon stream President Young struck his cane down into the earth, saying: "Here will be the Temple of our God." A stake was driven, and at that spot six years later the corner stones of the Temple were laid. The plan for the city was then explained by the leader. Cities are usually begun with no thought for the future, and order and harmony are sacrificed for the convenience of the first few settlers; a cattle or an Indian trail is often sufficient to determine the geography of the future metropolis. This was not the method of the great pioneer. Before a house was built the surveyor's chain had been drawn over the site, square blocks were laid out, wide straight streets, running exactly in the cardinal directions were staked off, and when the building of houses began it was done according to a wise system.

After an adobe fort and stockade had been built, as a protection against the Indians, and an organization effected among the Saints, who now numbered several hundred, President Young left them and journeyed back to the Missouri river to join the main body of the people. His company numbered one hundred and eight souls. On the way they met over fifteen hundred of the Saints, who were following the westward trail of the pioneers. Until they met messengers from President Young, they really did not know where they were going; because he had directed them to follow, before he himself had reached the valley. Encouraged by the reports of the President's party, they pressed on to the new land.

On the way back to Winter Quarters on the Missouri, the experiences common to travel on the plains were met. The Indians proved troublesome at times, stealing horses and cattle. Once a little band of Sioux tried to kidnap one of the brethren, and he, resisting, knocked one of them down with his fists. The red men sounded an alarm, and from clumps of timber and bluffs came streaming a band of mounted braves. They charged on the camp firing as they came. Wilford Woodruff, Heber C. Kimball and a few others mounted their horses and riding boldly toward them returned the fire. The savages, not expecting this, turned and galloped away. Afterward they came peacefully and explained that they had mistaken the brethren for an encampment of Crow or Snake Indians, with whom they were at war. On their invitation, Heber C. Kimball, representing President Young, with a few companions, went to their village and smoked with them the pipe of peace. This done, he suggested that they give back the horses they had stolen, and curiously enough they complied.

Wilford Woodruff and Amasa Lyman were among the chief hunters of the party, and a good part of its fare was secured by them. After passing the

Rocky Mountains they came often to herds of buffaloes that were passing southward from their summer feeding fields in Canada to the warmer plains of Texas and the western states. Many times these animals were so thick that the landscape was darkened with them. They stretched out like a black sea to the horizon. President Woodruff recounts how they had been driving through a great herd for days and days. They intended to kill some of the animals and take the meat on to Winter Quarters, but did not wish to carry it any farther than necessary. One morning, however, they arose to find that the buffaloes had disappeared. Wilford Woodruff, Amasa Lyman and several others were sent back. They came upon the bison after a day's travel, and Amasa Lyman, with his muzzle-loading gun, killed ten young buffalo cows from the passing herd without ever moving a step from the position he first took. More could have been slaughtered, but the Saints were always averse to killing the bison except for food. The big game was loaded on wagons and the meat was afterward jerked, that is, cut into long slices and dried in the sun, for winter use.

President Young's party reached Winter Quarters the last day of October, after two months hard traveling. Their families and all the Saints rejoiced at their safe return. They had been gone over a half year and had traveled over 2,000 miles in the midst of many dangers. By their energy and devotion and the inspiration of God, a home had been found for the oppressed and exiled Saints—a safe haven for the storm-tossed ship of Zion.

[TO BE CONTINUED].

INFLUENCE OF GOOD WOMEN.—There is nothing of such value to young men—yes, and to old men, too—as the chastening and powerful influence for good which women bring into their lives. A young man will do well to keep as close to his mother's opinions, teachings and influence as the circumstances of life will permit. The same thing, of course, may be said with reference to a man's wife—even more strongly, if possible. But the conversation and opinion of any good woman are, as a practical matter and a measure of worldly wisdom, simply beyond price. She is wise with that sublimated reason called woman's instinct. Women will keep one true to the order of things—to the constitution of the universe. They will do this, not so much by preaching as by the influence of their very personality. The man who has got out of touch with womankind is not to be feared. He is to be pitied rather than feared, for he is out of harmony with the world—he is disarmed. No matter how large his mind and great his courage, he is neutralised for all natural, proper-proportioned, and, therefore, enduring effort.—SELECTED.

A CURE FOR INSOMNIA.—It has been found in most cases that insomnia is caused by disordered stomach, says an authority. Between the stomach and the brain there is a close communion, and when one is out of order the other is not only apt but sure to be. Worry will unsettle the stomach, as indigestion will inflate the blood-vessels of the brain. Recognising this, medical men are now ordering the use of hot water internally and externally. Before going to bed the persons so afflicted should bathe the feet in water as hot as possible. drawing the blood from the head, for when the blood-vessels are inflated they

press against the skull, and fears, apprehensions, and dread of going to sleep result. But with the hot water application the blood is circulated and the pressure relieved.—SELECTED.

LET US HAVE PEACE.

"Blessed are the peacemakers, for they shall be called the children of God."—Jesus.

"Let us have peace."
Oh! would to God we could
Hasten the time when love and equity
Will sway the world, and peace on earth restore;
Would we could tell the troubled multitude—
Swords into ploughshares soon shall beaten be,
Nations and tribes, henceforward will agree—
And study war no more.

"Let us have peace."
Can heaven reject the prayer?
Can heaven ignore the widow's piteous moan?
Or disregard the orphan's grievous cry?
God sees His children's sufferings, everywhere,
The mournful sight ascends to heaven's white throne.
God's plans are surely broader than our own;
Can aught His love outvie?

"Let us have peace."
Let men their wrath restrain,
Let the world's sisterhood their efforts blend,
That strife may wane and happiness increase.
Ambition's greed, that would advantage gain
Must loose its hold, ere direful war will end;
Inspire the race, Almighty Lord and Friend!
To speed the reign of peace.

—EMILY H. WOODMANSEE.

DIED.

HAITH.—At Middlesbrough, June 5, 1902, Charles Haith, born at London, July 2, 1858, baptized in the Church of Jesus Christ of Latter-day Saints, April 18, 1902. The funeral was largely attended by Saints and strangers by whom he was highly esteemed.

CONTENTS:

President Joseph F. Smith on "Mormonism" 385
Called of God 388
News of the Great West 391
Editorials:
The Heart of the Children... ... 392
A Check to Immigration 393
Editorial Notes 394
Arrivals 394
Appointments 395
The Welsh Conference 395
A Parable 396
Brigham Young 397
Poetry: Let us have Peace 400

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.